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Book Reviews

NEW TESTAMENT CRITICISM

Recent movements in New Testament criticism have called forth from an English vicar a number of essays.[1] The subjects dealt with are somewhat miscellaneous in character. The more pretentious studies appear in the first part of the work and consist of a consideration of Schweitzer's interpretation of the eschatological question in the gospels, together with two discussions on "M. Loisy and the Gospel Story" and "M. Loisy's View of the Resurrection." These three topics, which have somewhat of a common bond, are followed by four others of a quite different character. The only justification for their inclusion in this volume appears to be that the author's productions are thus in a compact and convenient form. The subjects are: "Harnack on the Second Source of the First and Third Gospels," "Should the *Magnificat* be Ascribed to Elisabeth?" "Galatians the Earliest of the Pauline Epistles," and "The Problem of the Apocalypse and its Bearing on the Conception of Inspiration."

In dealing with Schweitzer the author, after a short introductory chapter, gives a clear and concise statement of the former's position as set forth in the closing chapters of his work *The Quest of the Historical Jesus*. Having accomplished this, he proceeds to a trenchant criticism of Schweitzer's method and conclusions. This is one of the strong parts of the book and is excellently done. He points out much that is arbitrary and defective in method and protests strongly against attributing to Jesus the crude eschatology with which Schweitzer burdens him. The author admits the uncompromising and thoroughgoing position of the German writer, but insists that his solution is not a solution. "The Jesus of eschatology it is difficult either to admire or to love; worship him we certainly cannot."

The criticism to which Schweitzer has been subjected is no severer than that meted out to M. Loisy. Copious quotations are made from his works and his outline of the gospel story is sketched. He is criticized for his lack of taste and for the defects of his general position. He is charged with reading into the gospels more than the writers meant, he "misses the obvious," and is "*a priori* and subjective to a degree."

[1] *The Eschatological Question in the Gospels, and Other Studies in Recent New Testament Criticism.* By Cyril W. Emmet. Edinburgh: Clark; New York: Scribner, 1911. Pp. 239. $2.25.

His view of the resurrection is dismissed on the ground that it would require a psychological miracle and as being inadequate to explain the facts.

The remaining chapters are of less interest and, at least in places, of less value. The study on Harnack is little more than a synopsis of *The Sayings of Jesus*, while the question of the ascription of the *Magnificat* to Elisabeth is a study in Textual Criticism which will appear to some to be drawn out beyond its merit. The conclusion reached is that "it will still remain probable that St. Luke intended Mary to be understood as the speaker of the *Magnificat*." Galatians is placed as the earliest of Paul's Epistles because the situation in Galatia as to the insistence of the Judaizers on the necessity of circumcision would have been impossible after the Council at Jerusalem, since "the main outcome of the Council lay in the recognition of the fact that circumcision was no longer necessary." The final study deals with the character of the Apocalypse and its bearing on inspiration. Attention is drawn to the fact that the book is only one example of a literary type and that it was written to meet a specific situation and with a definite purpose, namely, to strengthen the Christians of the author's day in a crisis which he saw to be imminent. The Apocalypse indicates that inspiration is a subjective matter and that "revelation" is an internal, divine process.

The strongest parts of the book are the studies on Schweitzer and Loisy. The author's style is clear and his expression of thought orderly. The book is of value for its succinct statements of the positions of the first two writers who are criticized, and for its presentation in compact form of a number of studies the majority of which have real interest for the student of the New Testament.

ERNEST W. PARSONS

THE UNIVERSITY OF CHICAGO

THE LIGHT OF THE WORLD

Mr Speer's new book is of remarkable value—of extraordinary significance.[1] It was formerly the custom for Christian teachers at home and in "pagan" lands to speak of Christianity as the only true religion and worship of the true God, and of all other forms of religion as absolutely false or worship of devils. A careful and sympathetic study of other forms of religion has compelled the abandonment of this extreme,

[1] *The Light of the World.* A Brief Comparative Study of Christianity and Non-Christian Religions. By Robert E. Speer. West Medford, Mass.: The Central Committee on the United Study of Missions, 1911. ix+372 pages. Paper, 30 cents (postpaid 37 cents), cloth, 50 cents (postpaid 60 cents).